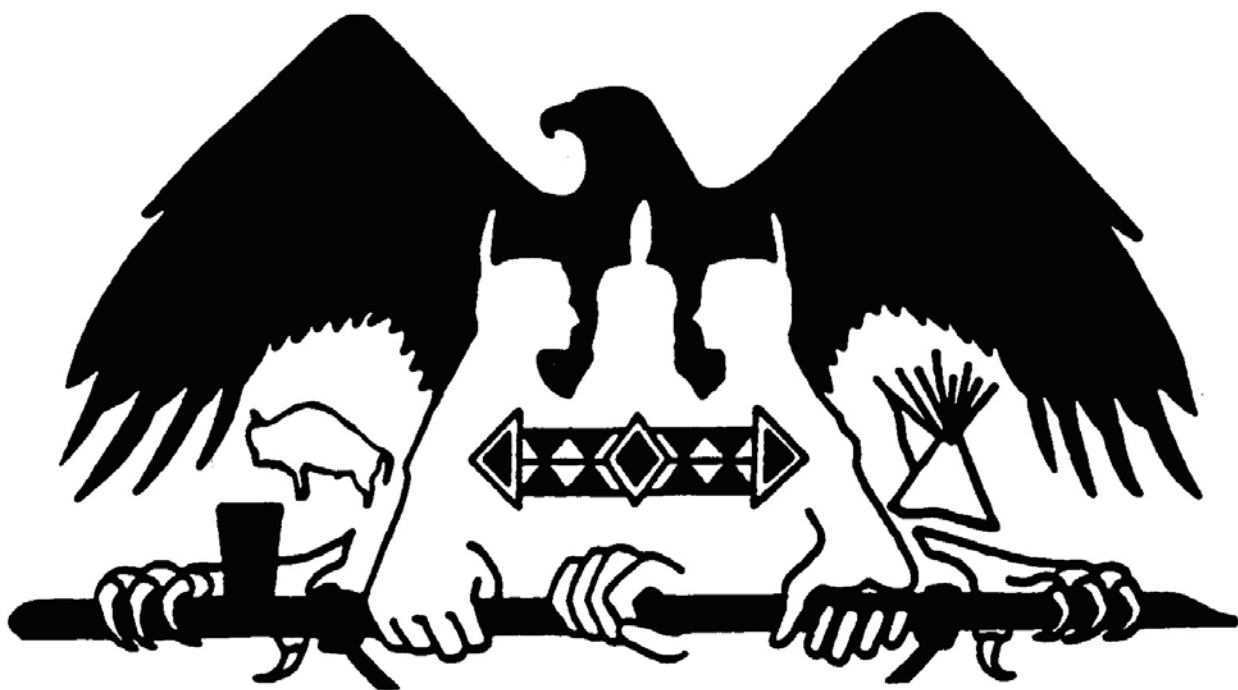




Earth People

UNIT THREE

Utes Long Ago and Utes Now



SECOND GRADE





Dear Parent,

We are studying Ute Indians in Second Grade. We will be studying what Utes wore, ate, and lived in long ago. We will learn about a Ute leader named Ignacio (that Ignacio, Colorado was named after), a folktale about controlling anger, and we will make a model of a Ute home from long ago..

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you

Your child's teacher

WHAT UTES WORE AND ATE

Core Curriculum:

Language—4020-0104

Visual Arts—1020-0104, 1020-0110

General Objective

Discriminate between Ute clothing and food long ago and Ute clothing and food now.

Materials Needed:

scissors

girl paper doll

crayons

boy paper doll

Julius Murry, Bertha Shavanaugh, Wilson Johnson (photograph)

The Ridley Family (photograph)

Optional Materials:

“Ute Foods” (check the recipes for ingredients)

a paper bag for each child, the right size to make a vest

For brave teachers: water colors

Concept

Activity

Materials Needed

For the Teacher:

The Utes were famous for their soft, white deerskin. In the 1700’s it was highly prized for making ladies’ gloves in Spain. Utes were also well known for their beadwork. (Girls generally enjoy making the paper dolls, but some boys don’t. Boys enjoy making the vests, and painting their faces.)

For the Student:

Utes shop at clothing stores and food stores just like everyone else. Long ago, there weren’t any stores. What do you think Utes did then? We’re going to learn about what Utes wore long ago, and what they wear now.

Lesson:

Long ago the Ute women gathered berries, vegetables, and seeds. The Ute men

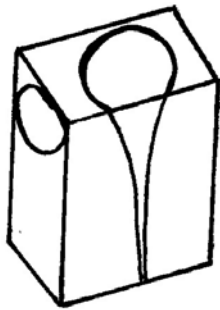
hunted game. Deer were especially useful. They ate the deer meat, called venison, and made jerky for winter. They used deerskins for clothing and tipis. The women also made fry bread and porridge.

Let's see what Ute clothing was like long ago, and what it is like now. [Color girl/boy paper dolls. Cut them out.]
history of Ute/Utah/U.S. relationships, and report to the class.

boy/girl
paper dolls

Review Questions:

1. Put your finger on Ute clothes from long ago.
2. Put your finger on Ute clothes now.
3. Which clothes would you like to wear?
4. What do you like about them?



Color the clothes, cut them out, and put them on the Ute children.

crayons,
scissors

Optional Activity:

Make Ute food from long ago, and put it on one table with paper dolls/pictures from long ago. Put favorite foods from today with paper dolls/picture from now.

Recipes



Optional Activity 2:

Make an Indian vest

Cut out armholes, and yoke from paper bag. Cut up the middle of the front. (If you want to make the vest soft, crumple the paper bag many times.) Color designs on the bag. Cut fringe around the bottom.

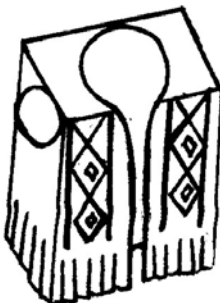
paper
bags,
crayons,
scissors

Optional Activity 3:

Paint your face

Indian men often painted their faces for special occasions. Today, a traditional dancer may paint his face for a dance competition. Often they paint a mask like the ones shown on the Ute Dance cover of the first lesson in the Fourth Grade lessons. Ute colors are red, black, and yellow. Water colors are good face paint, and wash off well.

water
colors



UTE FOODS

Utes ate well long ago. They knew where the best foods grew, and where to gather plants to use for medicine. They gathered, hunted, and dried food for winter.

They liked to eat seeds. Pine nuts and sunflower seeds were favorites. They also used flour ground from seeds. They dried fruits and berries, and ate them as treats when the storytellers would come during the long winter days. They made jerky from venison and buffalo.

They used many seasonings, like salt, onion and sage. They made porridges and stews. They used many roots as vegetables - some very like potatoes and carrots.

They liked corn and beans, and would trade for them. Corn was often ground to make a porridge. A basket would be filled partway with water and cornmeal, then the cook would drop hot rocks into it to cook the porridge.

They made warm drinks from mint, sage, and other plants.

Utes ate twice a day. In camp, the women did the cooking. Men had to be good cooks though, because they did their own cooking on hunts.

Here are some Ute recipes, and a Navajo recipe. Now, Utes make fry bread many ways - often using yeast. Many poke a hole in the center before it is dropped in the fry pan. Near Four Corners (where Utah, Colorado, New Mexico, and Arizona meet) the cooks say they have the best flour for making fry bread.

Please make sure you have an adult help you with the cooking.

Corn Cake

2 cups yellow cornmeal	2 teaspoons shortening
2 cups boiling water	1 teaspoon salt

Mix cornmeal, salt and shortening. Pour on boiling water. Beat well and when mixture is cool, shape with hands unto thin cakes and bake in hot oven for about 30 minutes, or until firm and brown.

Wild Turkey or Rabbit Stew

2 pounds of diced turkey or rabbit
1/2 teaspoon sage
1 small onion

Boil in two or three cups of water until tender.

Fry Bread

2 cups flour	2 teaspoons baking powder
1/2 teaspoon salt	grease or lard

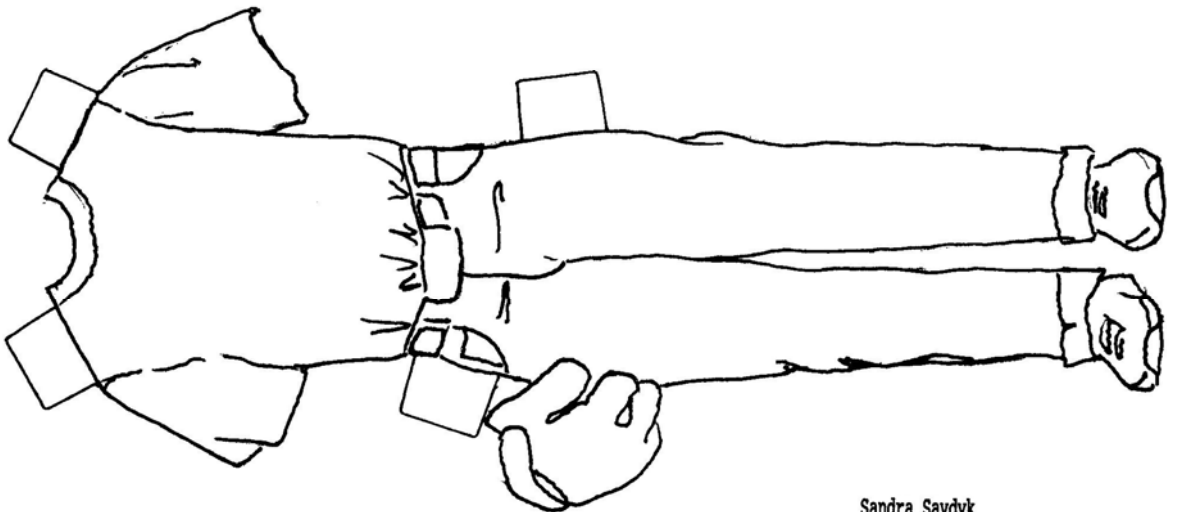
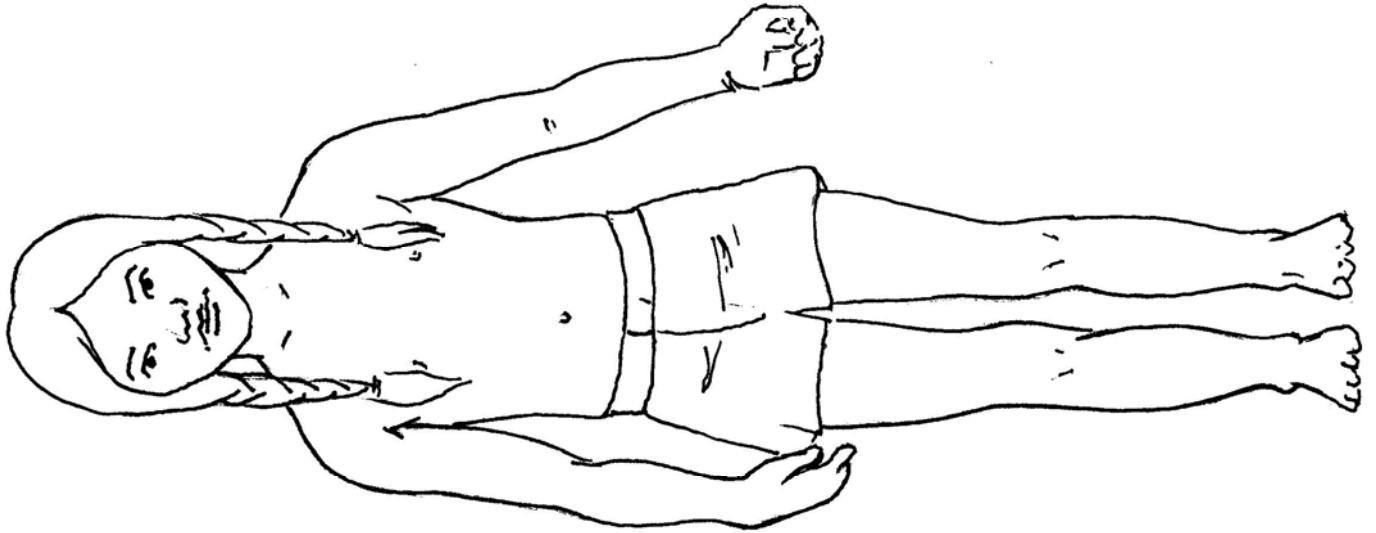
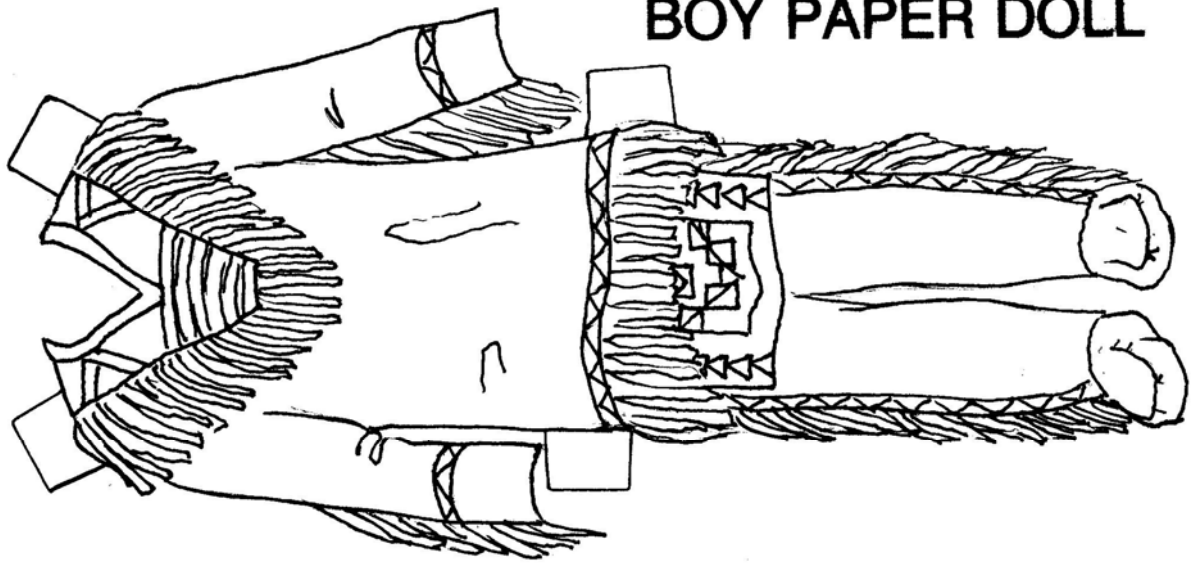
Mix flour, salt, and baking powder with warm water to make a dough. Knead the dough lightly. Shape it into flat pieces about 1 /16th" thick. Then fry pieces in hot grease. (Makes six large pieces.)

Navaho Fry Bread

2 cups flour (may use whole wheat)
4 teaspoons baking powder
1 teaspoon of salt
1 cup warm or hot water

Blend dry ingredients together. Add water slowly, mixing with fork or hands. Dough is sticky - so use oil on hands. Don't make dough too stiff. Break off ball as big as a golf ball. Shape with hands or roll into 5 inch circle. Make 2 or 3 holes in dough. Place in hot oil in frying pan. Brown lightly on both sides.

BOY PAPER DOLL

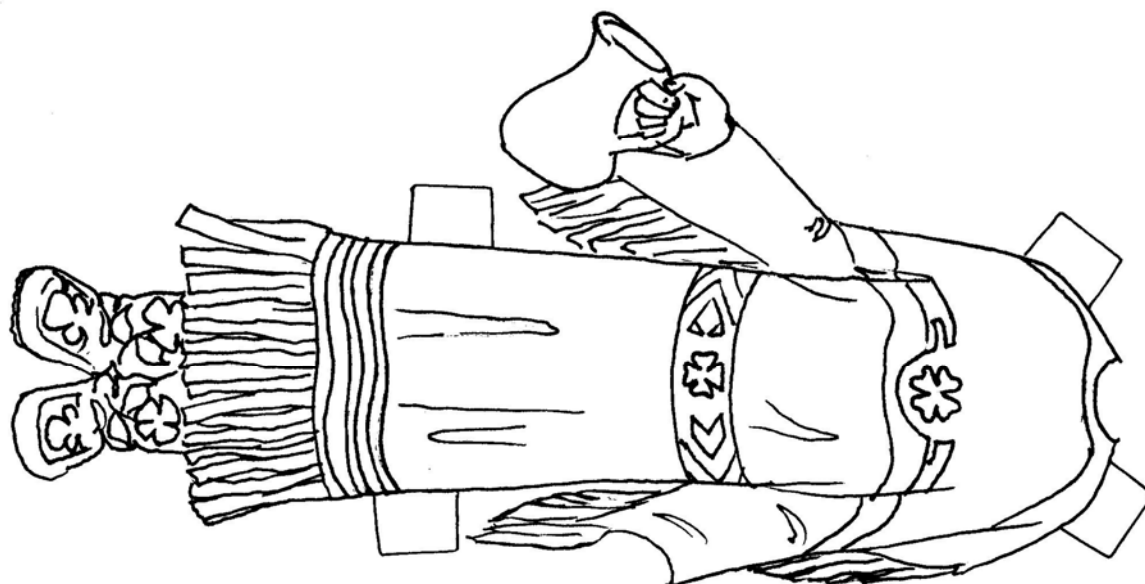
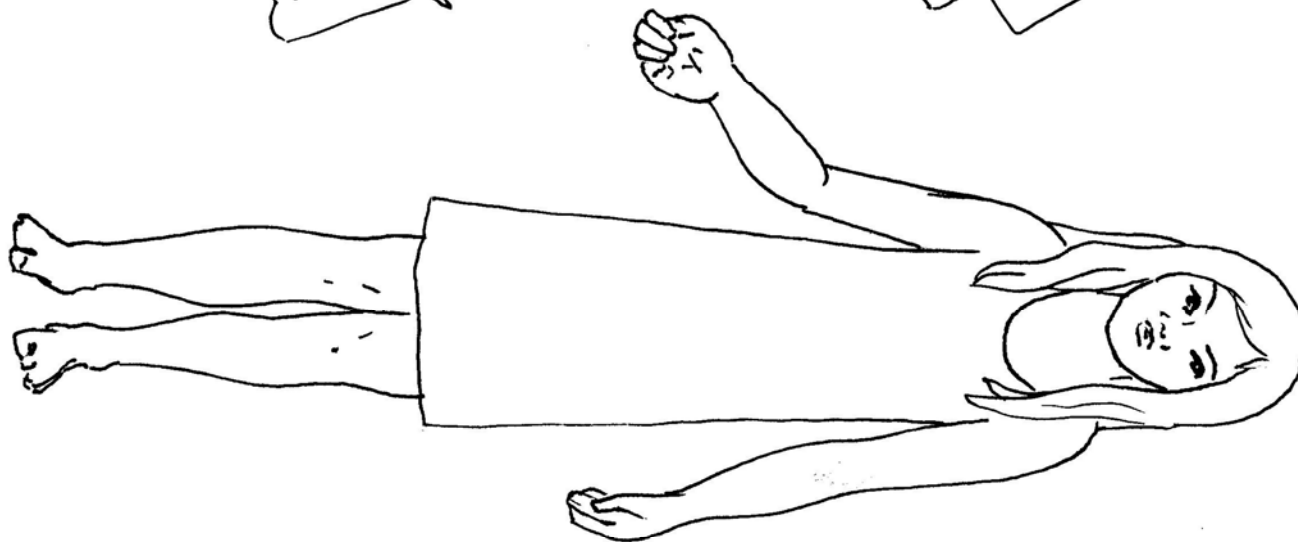
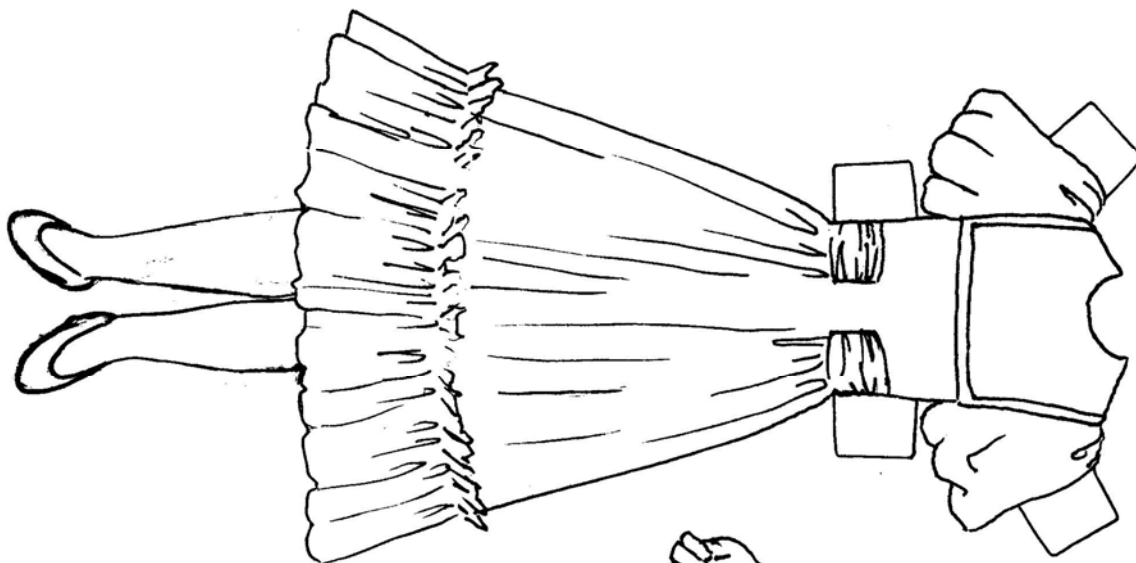


Sandra Saydyk

GIRL PAPER DOLL

Commissioned by Earth People

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Sandra Saydyk

THE RIDLEY FAMILY

January 1992

The Ridley Family lives in Whiterocks, Utah. Tibbs Ridley is a bailiff at the Ute Tribal Court. Anna Ridley teaches second grade at Discovery Elementary in Vernal, Utah. Anee is out of school. Tyson is in the 10th Grade. Reynese (Sooki) is in 3rd Grade. All of the children do Indian dancing. Tyson is in a singing group called Buffalo Sweet Grass.



Anee Tyson Sooki Tess



Tess Sooki



Sooki Tess



Sooki



Mr. Ridley is hunting. Can you see him in the brush?



Anna Ridley

Sooki

Tess

Tibbs Ridley

Sooki is Little Miss Ute, and Tess is 1st Attendant for the Ft. Hall Future Princess. The family has to travel a lot to take them to Pow Wows, parades, etc. (Anna Ridley is Bannock. Tibbs Ridley is Ute.)



Courtesy Thorne Studio, Vernal, Utah

**MR. AND MRS. CHARLEY WASS (WASH)
AND ROBERT CHAPOOSE**

WHAT UTES LIVED IN

Core Curriculum:

Language—4020-0103, 4020-403

General Objective

Recognize tipis, wickiups and brush shades as Ute shelters lon ago.

Materials Needed:

“Ute Homes”	“Shadow Pictures”
“Tipi” (photograph)	overhead projector
“Brush Tipi” (photograph)	large white paper/screen
“Brush Shelter at the 4 th of July Pow Wow” (photograph)	

Additional Materials:

Earth People video: “What Did the Utes Live In Long Ago?”

Vocabulary:

nomad, migrate, wickiup

Concept

Activity

Materials Needed

For the Teacher:

Utes kept their homes very clean, and moved regularly. The elders disapproved of houses because dirt built up in them. The tipis were divided into sections for the children, the parents and the elders.

Politeness was always observed in Ute homes. Children spoke softly, and listened when adults talked. If a child spoke loudly, the elders would say “He has been around white children.”

For the Student:

Utes live in homes, just like everyone else. Long ago there were no houses here. What do you think they lived in then?

Lesson:

Let's read about "Ute Homes." (Show video "What Did the Utes Live In Long Ago?", if desired.)

"Ute Homes",
"Tipi",
"Two Tipis",
"Brush Tipi"

Review Questions:

1. What did Utes live in during summer? Why would it be comfortable in summer?
2. What did Utes live in during winter? Why would it be comfortable in winter?

We can make shadow pictures too. Let's take turns. Maybe you can create some new ones.

Optional Activity:

Students make a dialogue or play using shadow pictures.

"Shadow Pictures",
overhead projector,
white paper or screen to show shadow pictures on

<UTE HOMES>

Ute boys and girls live in houses, just like everyone else. They go to school, play, and watch TV. They do everything everyone else does.

Long ago, before the pioneers came, Utes were nomads. They migrated to their summer camps to gather food, and then to their winter camps.

When the days were very hot in the summer in the low valleys, they lived in cool mountain valleys. They made wickiups from brush and trees. They could make these homes wherever they wanted.

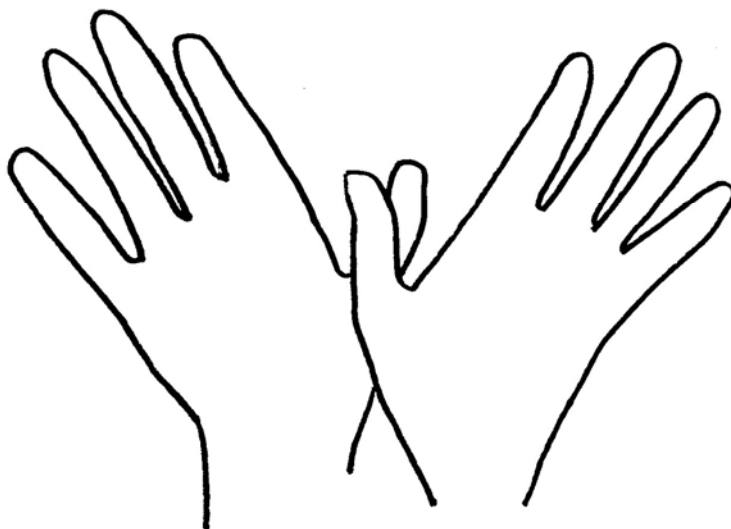
When the snow was deep in the mountains, they lived in their low valleys. They lived in warm tipis. The tipi fire kept everyone warm, even in the coldest winters. Winter was the only season when there was time for stories. Sometimes an adult would tell children stories while they ate snacks from the jerky bag. At night, sometimes children made shadow pictures on the tipi walls.

What shadow pictures would you have made?

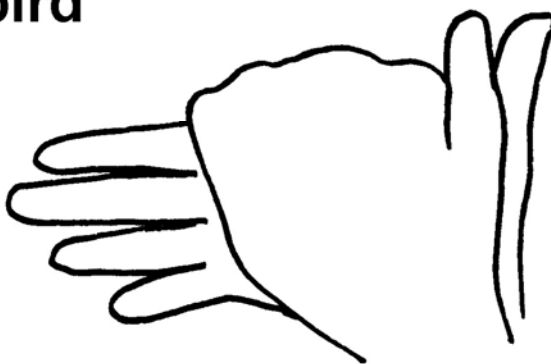
Shadow Pictures



goose



bird



dog

TIPÍ

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Courtesy Thorne Studio, Vernal, Utah



BRUSH SHELTER AT THE 4TH OF JULY POW WOW



BRUSH TIPI

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Courtesy Thorne Studio, Vernal, Utah



TWO TIPIS

Courtesy Thorne Studio, Vernal, Utah



IGNACIO

Core Curriculum:

Health Education—7020-1001

Social Studies—6020-0101

General Objective

Recognize Ignacio as a great Ute leader.

Materials Needed:

“Ignacio” (story)

“Early Ute Government”

“Ignacio” (drawing)

crayons

Vocabulary:

Weeminuche, reservation.

Concept

Activity

Materials Needed

For the Teacher:

Ignacio was born in 1828, and died in 1913 at the age of 85. He was the son of a medicine man. He was six feet, two inches tall. He was chosen by the leaders of the Ute bands to be the leader of all the Utes. He was a good friend of Ouray, who was chosen by the U.S. government to be the “Chief of the Utes” and who was one of the best negotiators in the West.

For the Student:

If you were the leader of a tribe, what would you have done if the U.S. Government said that your tribe had to go on a reservation? We will learn about Ignacio, who was the leader of all the Utes when the Utes went on reservations.

Lesson:

Let’s read about a Ute leader named Ignacio. He lead the Weeminuche band that settled on the Ute Mountain Ute reservation. (After the teacher reads “Ignacio” to the students, they can color the drawing.)

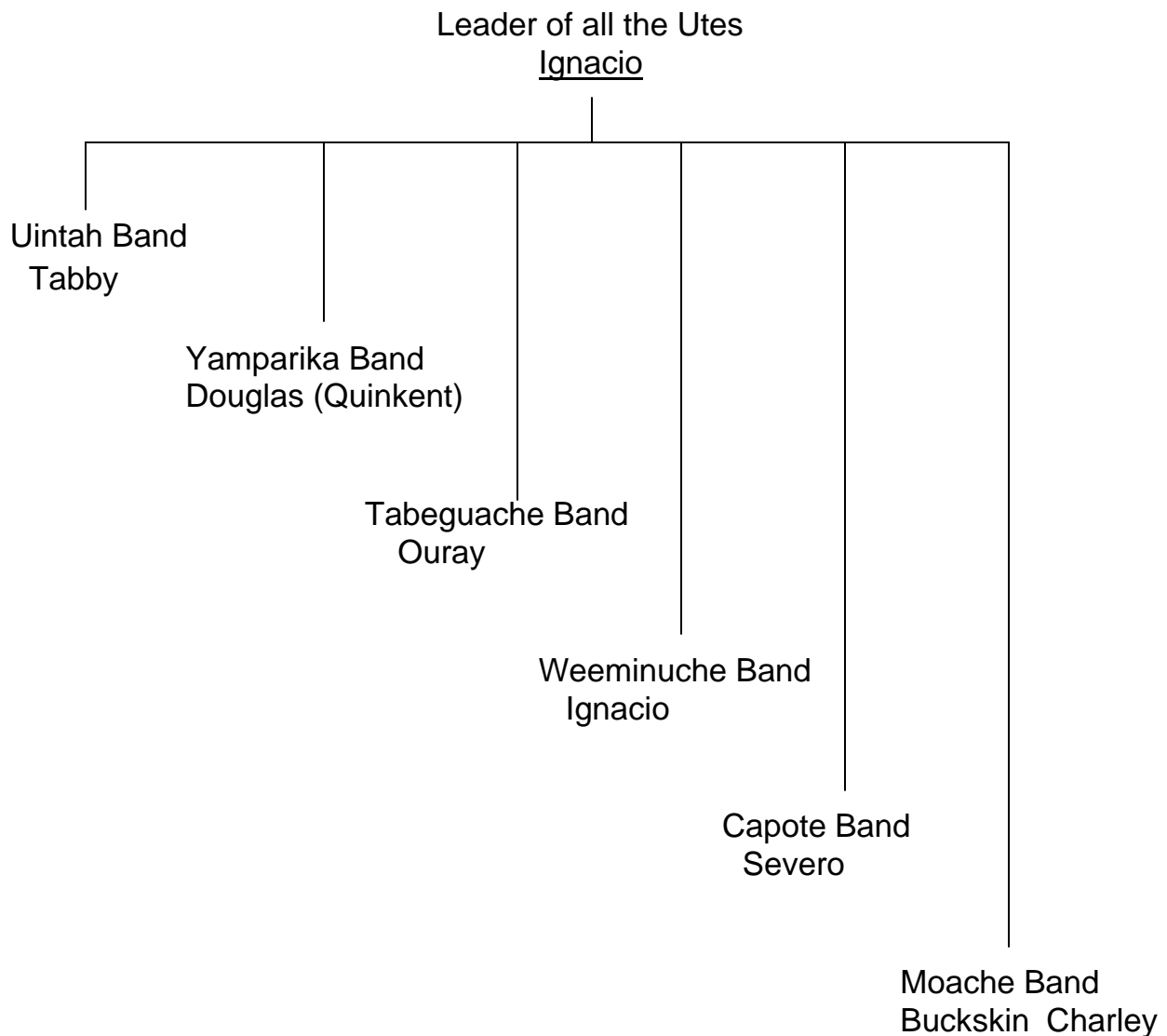
“Ignacio”
(story),
“Ignacio”
(drawing),
crayons

Review Questions:

1. Why did Ignacio love his land?
2. Why didn't Ignacio want to have his land broken up?
3. Why do you think the Utes chose Ignacio to be over all the Ute leaders?

EARLY UTE GOVERNMENT

In the late 1800s, Utes lived in large family groups called bands. Each band had its own leader. There was one leader over all the bands. He was Ignacio. The United States government appointed Ouray Chief of all the Utes, but the Utes knew that the leader was really Ignacio. Ignacio and Ouray were very good friends. (When Ouray knew he was dying, he went to southern Colorado to be near his friend Ignacio and his other friend Buckskin Charley. They helped take care of him until he died.)



Ignacio

Ignacio loved being a Ute. His band was the Weeminuche. He loved the mountains where the Weeminuche spent the summer. He loved the valleys where the Weeminuche spent the winter. Ignacio was a leader of the Weeminuche when he grew up. In 1880 the Weeminuche had to go on a reservation. Ignacio did not want to go on a reservation. It made him sad to have to live in one place.

The reservation was owned by all the Weeminuche. The U.S. government was going to give each Weeminuche part of the reservation and sell what was left over. Ignacio and the Weeminuche said, "No." They owned the land together, and they didn't want their land broken up. The government listened, and the Weeminuche still have their land together even today.

Ignacio served his people in many ways. He was their leader and even one of their sheriffs.

He lived a long time. There is a city in Colorado named after him.



Sandra Saydyk

IGNACIO

COYOTE AND WILDCAT

Core Curriculum:

Health Education—7020-0105

Language—Standard 4020-04

Social Studies—6020-0201

Visual Arts—1020-0110

General Objective

Be aware that some Ute folktales are told to explain the origin of an animal characteristic.

Materials Needed:

“Coyote and Wildcat” (folktale)
crayons

Optional Materials:

clay

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<u>For the Teacher:</u> In Ute folklore the Coyote is the trickster, and often a troublemaker.		
<u>For the Student:</u> Folktales can tell how an animal gets a characteristic feature. For example, “Chipmunk and Skunk” tells how Skunk got his smell. Watch for how coyote and Wildcat are changed in this folktale		

Lesson:

We look for three things in a folktale:

1. The characters.
2. A characteristic that gets changed.
3. How the characteristic gets changed.

Let’s read the Coyote and Wildcat folktale together. Then, color the handout.

“Coyote & Wildcat
crayons

Review Questions:

1. Who are the characters in this folktale?
2. What characteristics get changes? What happens to Coyote's nose and tail? What happens to Wildcat's nose and tail?
3. How did they get changed?

Optional Activity #1:

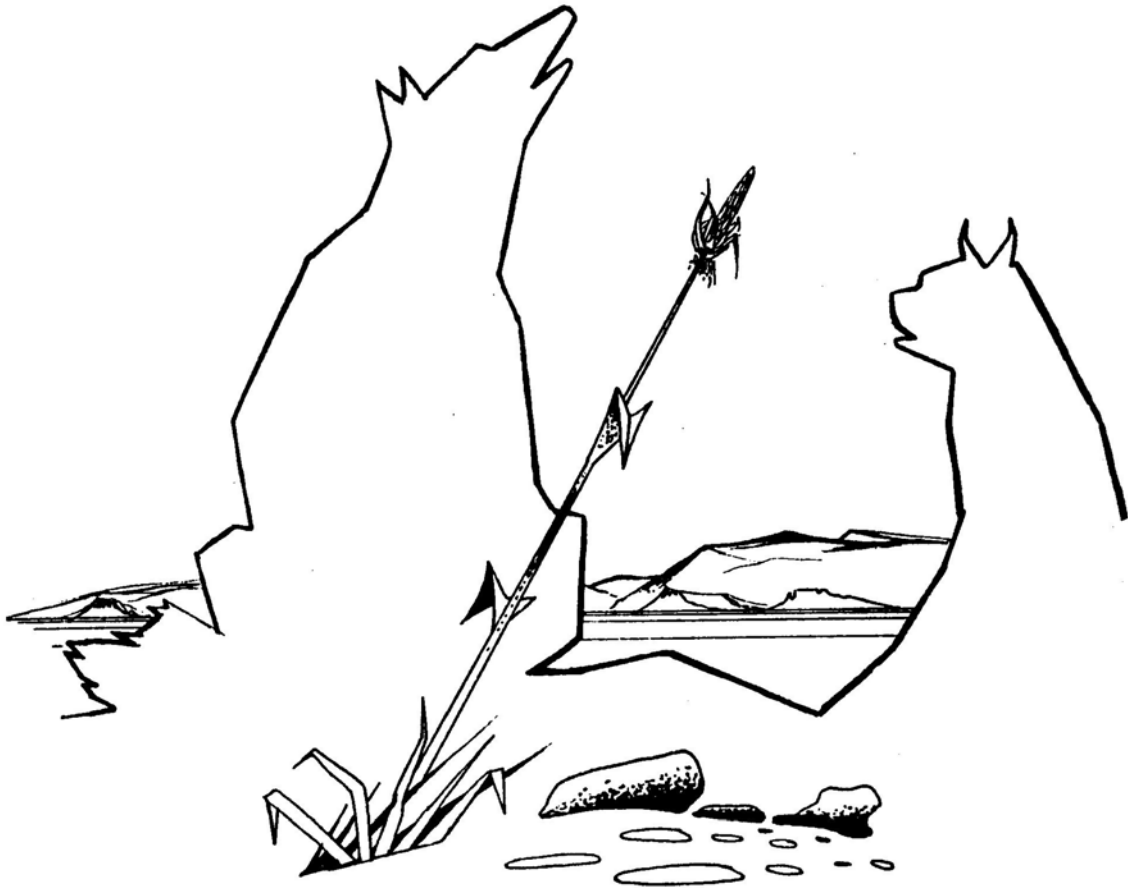
Make Coyote and Wildcat out of clay. Have students make Coyote with a short nose and tail, and Wildcat with a long nose and tail.

Read the story to the students again. Tell them to make Coyote's nose and tail long at the appropriate points in the story and make Wildcat's nose and tail short at the appropriate points in the story.

Optional Activity #2:

Ute Grandparents taught folktales to their grandchildren. Have your grandparents told you any stories? Divide into groups to tell each other stories.

Picture of grandparents and grandson: "Mr. and Mrs. Charley Wass (Wash) and Robert Chapoose".



COYOTE AND WILDCAT

Long ago Wildcat has a long nose and tail. One day he was sleeping on a rock when Coyote came along. He pushed Wildcat's nose and tail in and then went home. At noon Wildcat woke up and noticed his short nose and tail. "What's the matter with me?" he asked. Then he guessed the cause. "Oh! Coyote did that," he said, and he waited for him.

Now, Coyote was sleepy and had lain down, Wildcat came and sat down beside him. He pulled out Coyote's nose and tail and made them long. They were short before. Then he ran off. After a while Coyote woke up and saw his long nose and tail.

THREE WELL-DRESSED UTE MEN

© 1992 Utah State Office of Education

Courtesy Thorne Studio, Vernal, Utah



MAKE UTE HOMES

Core Curriculum:

Language—Standard 4020-0204

Visual Arts—1030-0106

General Objective

Make a model of a Ute shelter.

Materials Needed:*

“Easy Tipi Pattern”

“A Tipi” (see pattern to see what is needed)

“A Brush Home” (see pattern to see what is needed)

“A Brush Shelter” (see pattern to see what is needed)

“Wickiup” (see pattern to see what is needed)

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<u>For the Teacher:</u> To make a Ute village, put the homes in a circle, with the “doorway” toward the east.		
<u>For the Student:</u> How would you make a home if you didn’t have nails, boards, bricks, metal, or glass? That was solved by the Utes by making tipis, brush tipis, wickiups, and brush shades.		
<u>Lesson:</u> We are going to make Ute homes.		“Easy Tipi Pattern” or Ute shelter patterns (see the patterns to choose the shelter(s) to be made)

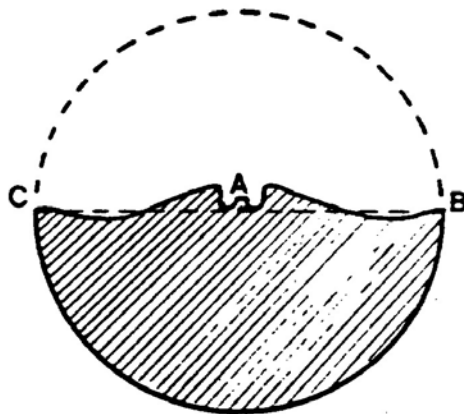
* A paper tipi pattern is provided. It is suggested that you use a Ute shelter pattern; it takes more time to assemble the materials, but the learning experience is much richer. Styrofoam meat trays make a good foundation for a Ute shelter pattern.

Ute people began to get horses in the early seventeenth century. Then they began to use hide tipis like those that their Plains neighbors used. They traveled often to pick plants, hunt animals, and meet their neighbors. They could carry the tipis with them. The Utes used ten elk or buffalo hides to make a tipi. Two women sewed the hides into a cover. It took them two or three days. Then they folded the cover and took it with them. When they made a new camp, the men brought poles for the tipi. Then the women set up the base and put the cover on it. They dug a fireplace, covered the floor with soft bark, and set up their beds. In a short time, the comfortable home was ready for use.

I. Making the cover

UTE MATERIALS: Ten tanned elk or buffalo hides
sinew from the back of a deer or buffalo a deer-bone awl
a stone knife

THINGS YOU WILL NEED: cloth, leather, or paper
needle and strong thread, tape, or glue scissors
compass, pencil, and ruler



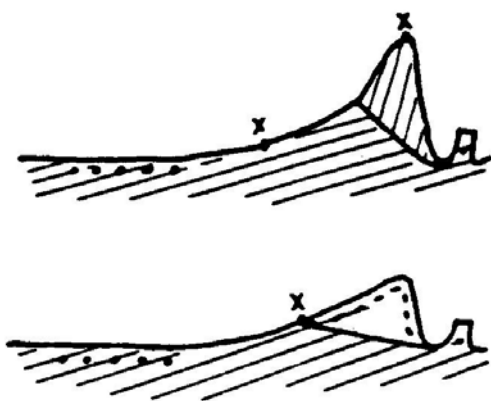
1. First you must draw a pattern. You can draw it on your material or on a piece of paper. First draw a circle. Then draw a line across the middle of the circle. Your tipi will be a little shorter than the distance from A to B or from A to C when it is finished. Copy this pattern on your circle. The two pieces which stick out *will* be the smoke flaps. The front slants so that the edges will meet.



2. Ute women had to fit hides together to make this shape. The dotted lines show pieces of hide. The women made three sections. The first (diagonal shading) was a rough rectangle in the center of the cover. Then they added a row of skins on either side of the rectangle (white). Last they sewed a half-circle around the edge (straight lines). You can just cut the

pattern out of a single piece. If you want, cut smaller pieces in the shape of hides. Then tape, glue, or sew them together to fit the pattern. Be sure that they are tightly fastened. The Ute women used sinew from deer or buffalo to sew the pieces together. That made the strongest thread.

-



4. Then make pockets in the smoke flaps. Fold the flap so that the two x's meet. Then stitch along dotted line. This will make a little pocket. When you set the tipi up, you will put poles in each of the pockets. Then you will be able to move the two smoke flaps. The Utes used these flaps to keep smoke out of the tipi when the wind changed. .

Now your cover is finished. The next step is setting up the poles.

II. Setting up the poles

Ute men brought the poles for the tipis. They found pine poles, which were the best kind. Sometimes they used cottonwood or aspen. A small tipi needed only eight poles. A large one used as many as twenty. The poles were three to four feet longer than the cover. For a ten-foot tipi, the Utes used thirteen-or-fourteen-foot poles. The two front poles were slightly longer than the others. Often the Utes cut new poles at each new camp instead of carrying the poles with them.

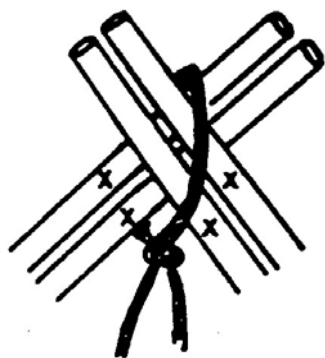
UTE MATERIALS: eight to twenty pine, cottonwood, or aspen poles
(thirteen to sixteen feet long)

a buckskin thong

THINGS YOU WILL NEED: eight to twenty sticks, poles, twigs, dowel rods, pencils, soda straws, or broomsticks

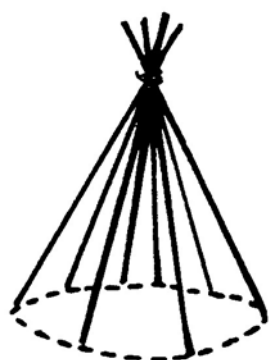
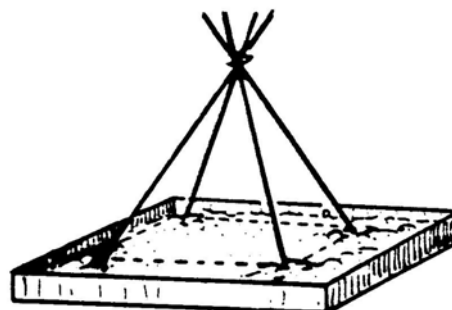
a buckskin thong, a piece of string or rope, or heavy tape.

sand, clay, dirt, or gravel to make a base for the tipi



1. Pick four poles that are about the same length. Measure the distance from A to B or A to C on your cover. Mark this length on the poles (shown here with x's). Lay two of the poles side by side with the marks matching. Then put the other two across them. They should cross along the marked lines. Tie your rope, string, or buckskin around them. Use a simple knot, but make sure that it is tight.

2. Set up your base of dirt, gravel, clay, or sand. Fill a box deep enough to anchor the tipi. The Utes sharpened the ends of the poles, so that they would stick firmly in the ground. When you have fixed the base, raise the four tied poles. They will make a pyramid. Spread the bottoms of the poles to make a rectangle. Anchor the four poles firmly in the base. The short sides of the rectangle should face east-west. The door to the tipi will be on the east side.



3. Add poles evenly on the north, south, -and west sides, in that order. Leave a space in the front (east) side and one in the middle of the back (west). Put the two door poles on last. These should be the best and strongest poles. Lean them against the east side of the frame, so that they rest on the crotch. Save three poles to put up the cover and fix the smoke flaps.

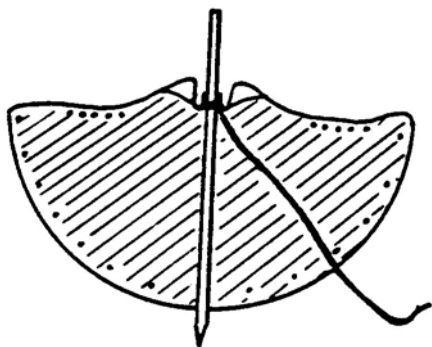
III. Putting the cover on the frame

UTE MATERIALS:

tipi cover
wooden stakes and pegs
fifteen-foot buckskin thong
shorter buckskin thong
knife

THINGS YOU WILL NEED:

stakes (as many as the holes in the bottom of the tipi)
five pegs for the holes above the door
one or two pegs for the holes below the door
rope or string
tipi cover



1. When the poles were in place, it took two Ute women to raise the cover. They needed a fifteen-foot buckskin thong. If you make a small tipi, you will not need a long rope. If you make a large one, you can use a long piece of rope to help you raise the cover. First spread the cover out on the ground at the back (west) side of the tipi. The inside of the cover should face up. The curved bottom edge should be next to the tipi. Then put the strongest pole on the middle of the cover, with the bottom edge nearest to the tipi frame. Use the rope or string to tie the cover to the pole at the top center. Ute women left a long end in the buckskin thong. They used this long end to help raise the pole and guide it into place. One woman lifted the pole. The other held the thong and helped move the cover into place.

2. Put the pole in place, so that it rests on the other poles at the center back. Then draw the cover around the tipi. Pull and smooth it so that it hangs evenly. Tie the cover to the two door poles at the front, using the two front bottom holes. Then put pins or pegs through the holes above the door. These will hold the front edge together. Put stakes through the bottom holes to hold the tipi down. When the ground was hard, Ute women held the cover down with logs instead of driving stakes into it. Last, cut a U-shaped doorway in the front. Make a door and tie it to the door poles. You can use the piece that you cut out of the tipi to make the door.



IV. Fixing the inside

UTE MATERIALS:

wood
water
brush, bark, and willows
fur or hide blankets
water jugs, baskets, food, clothing

THINGS YOU WILL NEED:

small pieces of wood
brush, bark, willows, paper
small pieces of fur, cloth, leather, or paper

After the women had put the tipi up, they fixed the inside. First they dug a fireplace in the center. It was about three feet long and six inches deep. They sprinkled the area around the fireplace with water. Then they put brush and soft bark on the floor of the tipi. They made beds of willow. They put fur or hide blankets on the beds. They made a pile of firewood across from the door, near the fireplace. They stored food, baskets, and tools inside the door on the left side. They put the water jug just inside the door on the right.



Then the tipi was ready. When the people left for a new camp, the women took the tipi down. They folded the cover, packed their belongings, and cleaned the campsite.

A BRUSH HOME

Like tipis, brush homes were practical. The Utes moved often. They had to have homes that they could build easily. They could put up a new brush home at each new camp. These homes stayed cool in summer and warm in winter. Making a brush home is like making a tipi. The frame is made of poles. But the cover is made of brush, bark, willow, and tules, not hide. The Utes made brush homes in many sizes. In the summer they built small ones. They moved often in summer, to pick all of the plants that grew in their land, so they built their summer homes quickly. In the winter, they built larger brush homes. A winter home was big enough for ten or twelve people. It was as large as a tipi. The Utes made the winter homes carefully. They put a fireplace in the middle. They covered the floor with brush and bark.

UTE MATERIALS:

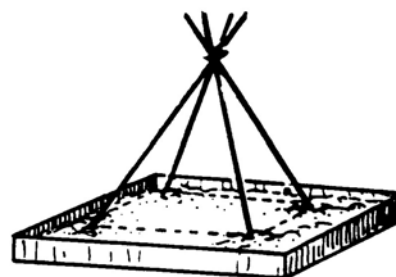
- twelve to fifteen poles
- buckskin thong
- willow strips and branches
- brush with the leaves left on
- tules or juniper bark

THINGS YOU WILL NEED:

- twelve to fifteen poles
- thong, string, or rope
- long strips of willow, string, straws, pipe cleaners, cloth, or paper
- brush, bark, or paper leaves and branches
- clay, dirt, sand, or gravel for a base

I. Setting up the frame

1. Pick four poles of about the same length. Tie them at the top, as you did for the tipi. Then set them up in the same way. Put them on a base of sand, gravel, clay, or dirt which will hold them firmly.



2. Add the rest of the poles to this frame. *This* will make a cone. Be sure to leave enough space for a door at the east side.

3. Tie three long strips around the frame. Put one near the bottom. Then put one above the top of the door, near the middle. Add one near the top. The Ute women used long willow branches which bend easily. They tied them with willow strips. Tie the long strips to each of the poles in the frame.



II. Covering the frame



1. Lean brush against the frame. The Utes used a layer of branches With the leaves still on. Then they put a layer of tules over the brush. Use three more long strips to fasten the brush. The Utes put one about a foot from the top, one in the middle, and one about two feet above the bottom. Tie the strips tightly.

2. Then you are ready to make the door. The Utes used tules for the door. They wove the reeds with willow strips. They cut the bottom edge so that the door would be even. Then they hung the door from the doorpole on the left side of the home. One loop at the top and one at the bottom held the door in place. You can use paper or straws to make your door. Then fix the inside of the brush home like the inside of the tipi.



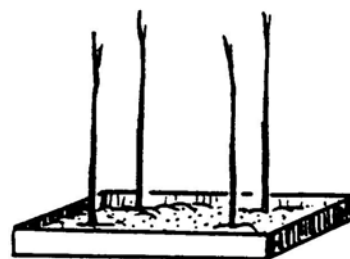
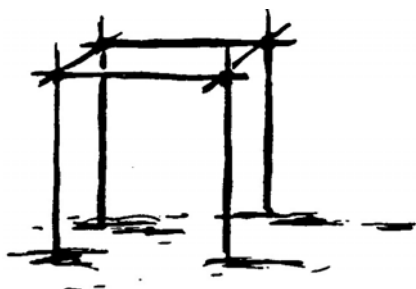
A BRUSH SHADE

In the summer, the Utes cooked, ate, and worked outdoors under a brush shade. The brush roof kept the people cool and comfortable in the hot summer sun. Sometimes the Utes added brush walls on the sides of the rectangular shade.

UTE MATERIALS: four long, sturdy corner poles (usually aspen)
 four poles for the roof foundation
 brush, bark, or tules
 willow strips

THINGS YOU WILL NEED: eight poles, sticks, straws, or dowel rods
 brush, bark, or paper
 string or tape
 clay, sand, dirt, or gravel for the base

1. First the Utes set up four corner poles. These made a square or a rectangle. They put the brush shades up near their tipis or brush homes.



2. Then they put the roof poles onto the corner poles.
3. Then they covered the shade with brush, in the same way that they covered the brush home.



EASY TIPI PATTERN

Materials needed:

scissors

crayons

glue

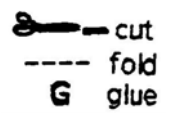
Color the tipi.

Cut-out the tipi.

Fold back the
flaps.

Glue the tipi to
make it cone-
shaped.

Stand up the tipi.



WICKIUP

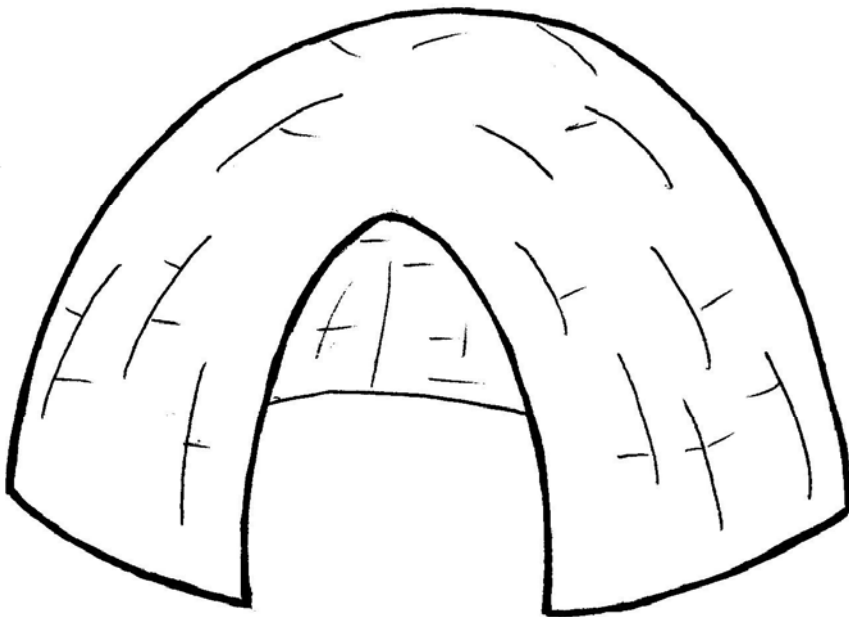
QUICK AND EASY WICKIUP

Materials needed:

pliable twigs

clay (or mud)

stand (styrofoam tray)



Make a dome shape with twigs



Weave twigs around sides.



Cover with clay (or mud).



Second Grade: Unit 3: Utes Long Ago and Utes Now

Note for Teachers

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity, or co-operative learning groups.

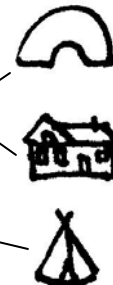
If you choose to do it as a class activity, read the questions to the group, explaining any words you feel need to be explained. Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It also echos the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting.

If you choose to do it as a co-operative learning group activity, you will still need to read the questions with them before they start filling out the forms as a group. This also provides a time for students to add information or display objects they have brought from home.

Answer Key

1. Then
2. Now
3. Then
4. Now
8. Summer
9. Summer
10. Yes
11. No
12. Yes
13. Yes
17. Coyote

5. a Ute home today
6. tipi
7. wickiup



15. Coyote
16. Wildcat

short nose
long nose
short tail
long tail

Name _____

"Utes Long Ago and Utes Now" Review

Draw a line from the pieces of clothing to either NOW or THEN.

Draw a line to NOW if the clothing is something children wear NOW.

Draw a line to THEN if the clothing Utes might have worn a 100 years ago.

1. NOW.....THEN



2. NOW.....THEN



3. NOW.....THEN



4. NOW.....THEN



Draw a line from the word to its picture.

5. a Ute home today



6. tipi



7. wickiup



Are these shelters for Winter or Summer?

8. SUMMER  WINTER

9. SUMMER  WINTER

Circle YES if the sentence is true.

Circle NO if the sentence is not true.

10. Ignacio was the leader of all the Utes. YES NO

11. Ignacio flew in an airplane. YES NO

12. Ignacio kept his reservation together. YES NO

13. Ignacio was a sheriff. YES NO

A folktale sometimes tells stories about how animals got their body parts. In "Coyote and Wildcat" we read about tricks that changed noses and tails. Draw a line from these animals to the kind of noses and tails they got.

15. Coyote short nose

long nose

16. Wildcat short tail

long tail

17. Was it Coyote or Wildcat who did the first trick?



Courtesy Thorne Studio, Vernal, Utah

JOHN DUNCAN ON HORSEBACK